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OREGON AND CALIFORNIA.

Extracted from the Narrative of an Exploring Expedition to Oregon and California, by Captain J. C. Fremont.

July 11.—There were no indications of buffalo having been recently in the neighbourhood; and unwilling to travel farther eastward, I turned this morning to the southward up the valley of Bijon. *Aspidotricha* occurred universally, and among the plants on the river I noticed, for the first time during this journey, a few small bushes of the shrub of the voyageurs, which is commonly used for fire wood. Yesterday and to-day the road has been ornamented with the showy bloom of a beautiful *Aspidotricha*, characteristic in many parts of the mountain region, on which were generally great numbers of an insect with very bright colours (*Litha tiscia*).

As we were riding rapidly down, eagerly searching every hollow in search of game, we discovered, at a little distance in the prairie, a large grizzly bear, so busily engaged in digging roots that he did not perceive us until we were galloping down a little hill fifty yards from him, when he charged upon us with such sudden energy, that several of us came near losing our saddles. Being wounded he commenced retreating to a rocky piney ridge near by, from which we were not able to cut him off, and he crossed the timber with him. The way was very much blocked up with fallen timber, and we kept up a running fight for some time, animated by the bear charging among the horses. He did not fall until after he had received six rifle balls. He was miserably poor, and added nothing to our stock of provisions.

We followed the stream to its head in a broken ridge, which, according to the barometer, was about 3,400 feet above the sea. This is a piney elevation, into which the prairie are gathered, and from which the waters flow, in almost every direction, to the Arkansas, Platte, and Kansas rivers; the latter stream having here its principal sources. Although somewhat rocky and broken, and covered with pine, in comparison with the neighbouring mountains, it scarcely forms an interruption to the great prairie plains which sweep up to their base.

We had an excellent view of Pike's peak from this camp, at the distance of forty miles. The mountain barrier presents itself to travellers on the plains, which sweep almost directly to its base—an immense and comparatively smooth and green prairie, in very strong contrast with the black masses of timber, and the glittering snow above them. With occasional exceptions, comparatively so very small as not to require attention, these prairies are everywhere covered with a dense and vigorous growth of a great variety of grasses, among which the most abundant is the buffalo grass. Between the Platte and Arkansas rivers, that part of this region

which forms the basin drained by the waters of the Kansas, with which our operations made us more particularly acquainted, is based upon a formation of calcareous rocks. The soil of all this country is excellent, admirably adapted to agricultural purposes, and would support a large agricultural and pastoral population. A glance at the map, along our several lines of travel, will show you that this plain is watered by many streams. Throughout the western half of the plain, these are shallow, with sandy beds, becoming deeper as they reach the richer lands approaching the Missouri river; they generally have bottom lands, bordered by bluffs varying from fifty to five hundred feet in height. In all this region the timber is entirely confined to the streams. In the eastern half, where the soil is a deep, rich, vegetable mould, retentive of rain and moisture, it is of vigorous growth, and of many different kinds; and throughout the western half it consists entirely of various species of cotton wood, which deserves to be called the tree of the desert—growing in sandy soils where no other tree will grow; pointing out the existence of water, and furnishing to the traveller fuel, and food for his animals. Add to this, that the western border of the plain is occupied by the Sioux, Arapaho, and Cheyenne nations, and the Pawnees and other half-civilized tribes in its eastern limits, for whom the intermediate country is a war ground, you will have a tolerably correct idea of the appearance and condition of the country. Descending a somewhat precipitous and rocky hillside among the pines, which rarely appear elsewhere than on the ridge, we encamped at its foot, where there were several springs, which are the extreme sources of the Smoky Hill fork of the Kansas. From this place the view extended over the Arkansas valley, and the Spanish peaks in the south beyond. As the greater part of the men continued sick, I encamped here for the day, and ascertained conclusively, from experiments on myself, that their illness was caused by the meat of the buffalo bull.

On the summit of the ridge, near the camp, were several rock built forts, which in front were very difficult of approach, and in the rear were protected by a precipice entirely beyond the reach of a rifle ball. The evening was tolerably clear, with a temperature at sunset of 63 degrees. Elevation of the camp 7,300 feet.

Turning the next day to the south-west, we reached, in the course of the morning, the wagon road to the settlements on the Arkansas river, and encamped in the afternoon on the *Fontaine-qui-bouit* (or Boiling Spring) river, where it was fifty feet wide, with a swift current. I afterwards found that the spring and river owe their names to the bubbling of the effervescing gas in the former, and not to the temperature of the water, which is cold. During the morning a tall species of *gilia*, with a slender white flower was characteristic; and in the latter part of the day, another variety of *esparcette* (wild clover), having the flower white, was equally so. We had a fine sunset of golden brown, and, in the evening a very bright moon, with the near mountains, made a beautiful scene. Thermometer, at sunset, was 69 degrees, and our elevation above the sea 5,800 feet.

July 13.—The morning was clear, with a north-westerly breeze, and the thermometer at sunrise at 46 degrees. There were no clouds along the mountains, and the morning sun shewed very clearly their rugged character.

We resumed our journey very early down the river, following an extremely good lodge trail, which issues by the head of this stream from the Bayou Salade, a high mountain valley behind Pike's peak. The soil along the road was sandy and gravelly, and the river well timbered. We halted to noon under the shade of some fine large cotton-woods, our animals luxuriating on rushes, which, along this river, were remarkably abundant. A variety of cactus made its appearance, and among several strange plants were numerous and beautiful clusters of a plant resembling *mirabilis jalapa*, with a handsome convolvulus I had not hitherto seen. In the afternoon we passed near the encampment of a hunter named Maurice, who had been out into the plains in the pursuit of buffalo calves, a number of which I saw among the domestic cattle near his lodge. Shortly afterwards a party of mountaineers galloped up to us—fine-looking and hardy men, dressed in skins and mounted on good fat horses; among them were several Connecticut men, a portion of Wyeth's party, whom I had seen the year before, and others were men from the western states.

Continuing down the river, we encamped at noon on the 14th at its mouth, on

the Arkansas river. A short distance above our encampment, on the left bank of the Arkansas, is a *pueblo* (as the Mexicans call their civilized Indian villages), where a number of mountaineers, who had married Spanish women in the valley of Taos, had collected together, and occupied themselves in farming, carrying on at the same time a desultory Indian trade. They were principally Americans, and treated us with all the rude hospitality their situation admitted; but as all commercial intercourse with New Mexico was now interrupted, in consequence of Mexican decrees to that effect, there was nothing to be had in the way of provisions. They had, however, a fine stock of cattle, and furnished us an abundance of excellent milk. I learned here that Maxwell, in company with two other men, had started for Taos on the morning of the 9th, but that he would probably fall into the hands of the Utah Indians, commonly called the Spanish Yutes. As Maxwell had no knowledge of their being in the vicinity when he crossed the Arkansas, his chance of escape was very doubtful; but I did not entertain much apprehension for his life, having great confidence in his prudence and courage. I was further informed there had been a popular tumult among the *pueblos*, or civilized Indians, residing near Taos, against the "foreigners" of that place, in which they had plundered their houses and ill-treated their families. Among those whose property had been destroyed, was Mr. Beaubien, father-in-law of Maxwell, from whom I had expected to obtain supplies, and who had been obliged to make his escape to Santa Fé.

By this position of affairs, our expectation of obtaining supplies from Taos was cut off. I had here the satisfaction to meet our good buffalo-hunter of 1842, Christopher Carson, whose services I considered myself fortunate to secure again; and as a reinforcement of mules was absolutely necessary, I despatched him immediately, with an account of our necessities, to Mr. Charles Bent, whose principal post is on the Arkansas river, about 75 miles below *Fontaine-qui-bouit*. He was directed to proceed from that post by the nearest route across the country, and meet me with what animals he should be able to obtain at St. Vrain's fort. I also admitted into the party Charles Town, a native of St. Louis, a serviceable man, with many of the qualities of a good voyageur. According to our observations, the latitude of the mouth of the river is 38 deg. 15 min. 23 sec.; its longitude 104 deg. 58 sec. 30 min., and its elevation above the sea 4,880 feet.

On the morning of the 16th, the time for Maxwell's arrival having expired, we resumed our journey, leaving for him a note, in which it was stated that I would wait for him at St. Vrain's fort until the morning of the 26th, in the event that he should succeed in his commission. Our direction was up the Boiling Spring river, it being my intention to visit the celebrated springs from which the river takes its name, and which are on its upper waters, at the foot of Pike's peak. Our animals fared well while we were on this stream, there being everywhere a great abundance of *prelo*. *Ipomea leptophylla*, in bloom, was a characteristic plant along the river, generally in large bunches, with two or five flowers on each. Beautiful clusters of the plant resembling *mirabilis jalapa* were numerous, and *glycyrrhiza lepidota* was a characteristic of the bottoms. Currants nearly ripe were abundant, and among the shrubs which covered the bottom was a very luxuriant growth of chenopodiaceous shrubs, four to six feet high.

On the afternoon of the 17th we entered among the broken ridges at the foot of the mountains, where the river made several forks. Leaving the camp to follow slowly, I rode a-head in the afternoon in search of the springs. In the mean time the clouds which had been gathering all the afternoon over the mountains, began to roll down their sides; and a storm so violent burst upon me, that it appeared I had entered the store-house of the thunder-storms. I continued, however, to ride along up the river until about sunset, and was beginning to be doubtful of finding the springs before the next day, when I came suddenly upon a large smooth rock, about twenty yards in diameter, where the water from several springs was bubbling and boiling up in the midst of a white incrustation, with which it had covered a portion of the rock. As this did not correspond with a description given me by the hunters, I did not stop to taste the water, but dismounting, walked a little way up the river, and passing through a narrow thicket of shrubbery bordering the stream, stepped directly upon a huge white rock, at the foot of which the river, already become a torrent, foamed along, broken by a small fall. A deer which had

been drinking at the spring was startled by my approach, and springing across the river bounded off up the mountain. In the upper part of the rock, which had apparently been formed by deposition, was a beautiful white basin, overhung by currant bushes, in which the clear cold water bubbled up, kept in constant motion by the escaping gas, and overflowing the rock, which it had almost entirely covered with a smooth crest of glistening white. I had all day refrained from drinking, reserving myself for the spring; and as I could not be well more wet than the rain had already made me, I lay down by the side of the basin and drank heartily of the delightful water. The spring is situated immediately at the foot of lofty mountains, beautifully timbered, which sweep closely round, shutting up the little valley in a kind of cove. As it was beginning to grow dark, I rode quickly down the river, on which I found the camp a few miles below.

The morning of the 18th was beautiful and clear, and all the people being anxious to drink of these famous waters, we encamped immediately at the springs, and spent there a very pleasant day. On the opposite side of the river is another locality of springs, which are entirely of the same nature. The water has a very agreeable taste, which Mr. Preuss found very much to resemble that of the famous Seltzer springs in the grand duchy of Nassau, a country famous for wine and mineral waters; and it is almost entirely of the same character, though still more agreeable than that of the famous Bear springs, near Bear river of the Great Salt lake.

At 11 o'clock, when the temperature of the air was 73 degrees, that of the water in this was 60 deg. 5 min.; and that of the upper spring, which issued from the flat rock, more exposed to the sun, was 69 degrees. At sunset, when the temperature of the air was 66 degrees, that of the lower springs was 58 degrees, and that of the upper 61 degrees.

July 19.—A beautiful and clear morning, with a light breeze from the northwest; the temperature of the air at sunrise being 57 deg. 5 min. At this time the temperature of the lower spring was 57 deg. 8 min., and that of the upper 54 deg. 3 min.

The trees in the neighbourhood were birch, willow, pine, and an oak resembling *quercus alba*. In the shrubbery along the river are currant bushes (*ribes*), of which the fruit has a singular piney flavour; and on the mountain side, in a red gravelly soil, is a remarkably coniferous tree (perhaps an *abies*), having the leaves singularly long, broad, and scattered, with bushes of *spiræa arifolia*. By our observations, this place is 6,350 feet above the sea, in latitude 38 deg. 52 min. 10 sec., and longitude 105 deg. 22 min. 45 sec.

Resuming our journey on this morning, we descended the river, in order to reach the mouth of the eastern fork, which I proposed to ascend. The left bank of the river here is very much broken. There is a handsome little bottom on the right, and both banks are exceedingly picturesque—strata of red rock, in nearly perpendicular walls, crossing the valley from north to south. About three miles below the springs, on the right bank of the river, is a nearly perpendicular limestone rock, presenting a uniformly unbroken surface, 20 to 40 feet high, containing very great numbers of a large univalve shell, which appears to belong to the genus *inoceramus*.

In contact with this, to the westward, was another stratum of limestone, containing fossil shells of a different character; and still higher up on the stream were parallel strata, consisting of a compact somewhat crystalline limestone, and argillaceous bituminous limestone in thin layers. During the morning, we travelled up the eastern fork of the *Fontaine-qui-bouit* river, our road being roughened by frequent deep gullies timbered with pine, and halted to noon on a small branch of this stream, timbered principally with the narrow-leaved cotton-wood (*populus angustifolia*), called by the Canadians *liard amere*. On a hill near by were two remarkable columns of a greyish-white conglomerate rock, one of which was about 20 feet high, and two feet in diameter. They are surmounted by slabs of a dark ferruginous conglomerate, forming black caps, and adding very much to their columnar effect at a distance. This rock is very destructible by the action of the weather, and the hill, of which they formerly constituted a part, is entirely abraded.

A shaft of the gun-carriage was broken in the afternoon; and we made an early

halt, the stream being from 12 to 20 feet wide, with clear water. As usual, the clouds had gathered to a storm over the mountains, and we had a showery evening. At sunset the thermometer stood at 62 degrees, and our elevation above the sea was 6,530 feet.

(Continued in our next.)

APOSTACY.

My title is a curious one, but it is *apropos* to the reflections I shall pen for the perusal of your readers. The causes which lead to the above result are so numerous, that I shall not pretend to comment upon them all, but call the attention of your subscribers to some of the most prominent.

When a man becomes associated with the people of God, it is truly astonishing to witness his change of feelings, and his views are of that nature as almost to cause the individual to imagine some strange thing has occurred to him. He is made liable, by his relationship to God, to be a target at which Satan shoots his arrows, and seeks to mar his peace and tranquility; and in proportion as a man is exalted, the power of the evil one increases in activity to assail him, and his schemes to effect his overthrow become more powerful. Hence, for instance, when a man is ordained a teacher, he is more tried than the lay member, and his temptations are of a different nature, and stronger: to resist them requires more of the power of God, which is ever attendant on a faithful and humble discharge of his duty. So we pass from that grade of office to higher and more responsible ones. Many, very many men who have been faithful and trustworthy in the office of teachers, have been unbearable when made presiding elders; they have forgotten their places, pride and avariciousness have taken hold of them; they have allowed the devil to suggest a great many things to them, and by thus making room for him first in their hearts, he has overcome them, and by dint of insinuations and acquaintanceship, become a familiar and constant guest. Many men, who once held places of trust in our midst—where are they now? They are gone, and all that remains is the finger-post, pointing out their folly and forcibly bidding us beware. Their eyes became jaundiced, they thought too much respect was paid to a stranger, his preaching so gladdening the hearts of the Saints—who are naturally a loving people; they have become wrapt by the mantle of jealousy—probably from his orations not partaking of the sanctimonious enough for their over-pious feelings, and thus their consciences have been hurt and wounded. An over-righteous person cannot be pleased by God, angels, or men; he is past being pleased; he would be found finding fault with Jehovah if he dare. There are many things I wish and pray to be delivered from, and from an over-righteous man, *Good Lord deliver me.*

These are some of the most fruitful sources of apostacy. By the mention of names I could clearly illustrate my views, and point to living marks of the withering effect of jealousy. I care not who the man, though he may be endowed with all the necessary qualifications for a presiding elder, I would, as a junior in the cause of God, warn him against its destructive tendency. They may for a season pass on, they may be admired, but see if that man does not leave the church if jealousy once takes root. It is a foul green-eyed monster that has sapped the foundation of many families, and elders in the church, who have been fearful that strangers might get some gift, and they left minus something, forgetting that God holds the hearts of all men in his hands, and can, out of his inexhaustable treasure, supply their wants. *Oh! ye of little faith.* Again, the stranger may preach better, or God may have given him a more fluent gift of utterance than themselves, consequently they do not like him, and the poor travelling elder must for a time bear their malignant hints, their cold receptions, and their hard speeches, but when the people perceive his zeal and faith in the cause of God, and admire him for his consistency of conduct, then every kind word to the stranger, invitation, shake of the hand, or admiration of the Saints of his preaching, if expressed in the presence of a jealous

mind person, is like a poisoned dagger to his heart, it cankers and eats out all the good, and he drops from the church, in fact, apostatizes. Ask him the reason, and should he tell you truly, he would say, avoid jealousy as you would the Upas tree. It was the death blow to my influence, for when I saw the mole-hill of affection, I, by my jealousy, magnified it into a mountain. The course then to avoid this is for every man to stand nobly in his office, act conscientiously before God, be upright in all his dealings, try to comfort the hearts of all, speak good of all that comes recommended, till you find them out bad; then is the time to denounce them, and do not freeze up your bowels of compassion, nor in any way be double minded, but know that so long as you act nobly and liberally in your office, your good qualities will shine forth, and the praise of God and men shall be yours. Never allow yourself to be overcome by the spirit of jealousy, for as sure as that takes hold it will never loose its grasp till it has brought you down to destruction, shame, and reproach. Never let an elder think he will rise upon the ruin of another's character, but raise one of his own by dint of perseverance and honesty before God, and when you rise to the topmost round of the ladder, consider you need presence of mind to keep your equilibrium, or should you lose that, you fall, and great is the fall thereof, and you are a long time recovering, if ever you attain your former place. Many are like the country maid who returning from milking, bearing her pail on her head, contemplated her future prospects, the purchases she should make with her chickens, milk, &c., how she would reject such and such suitors, and while labouring under these buoyant feelings, she tossed her head, upset her milk, and was brought to her senses by seeing the contents of her pail past recovering. So many, who have been raised to places of trust, have become intoxicated with the spirit of praise, have grasped after undue influence, have tampered with their brother's feelings and character, have forgot the ladder of promotion and spurned the same, have looked indignantly upon their helpers and associates, and have thereby upset their milk pails, and are lost, perhaps, for ever.

Humility is an indispensable ingredient in a servant of God, and where this is not, apostacy will take place sooner or later. We must consider that, because we are placed at the head of a branch or conference, we are not beyond the possibility of falling, but keep in mind the numerous beacons that warn us of impending danger; and I pray God that every man desiring to do right, may be helped by the blessings of God, and the prayers of his people so to do.

While I am writing I will take the liberty to say a few more words. The office of an elder is not a momentary thing, but if we use it right, an eternal office. I am fearful many elders do not rightly think of it, but are apt to take too much scope in a variety of things. It is true my conscience may be more tender than many, but however that may be I shall take the liberty to speak and write freely. There are many ideas as to what is sin, and what is not. I will enumerate a few species of sin, as another cause of so many apostatizing. When some receive a little power they are apt to indulge in many practices that are abominable in the sight of God, and they forget his eye is on their ways. I am here to husband all the talents and means put into my power, but not to use them in mingling with the wicked, and so bring the cause of God into disrepute. I hold it essential to make myself thoroughly acquainted with the power of the evil one, so as to warn my weaker brethren, but a visit once or twice to such scenes are enough, and will not squander the money that the Saints have given me in scenes of this kind. A hint to the wise is enough. I consider my priesthood of that sacred kind that I dare not sully it by any connexion with the wicked, further than I am compelled to do by necessity. I would therefore beseech my fellow labourers, if they wish to have the Spirit of God, and to exhort their brethren to virtue, chastity, and temperance, to show the example; not by signing the pledge, no, for that shews your want of faith in the gospel of Christ, because if you truly are a faithful follower of Jesus Christ you will add to your faith, *temperance*; and you covenanted to keep the commandments of God when you went to the water, and I am sure temperance is one. Then why sign a pledge? *Oh! ye of little decision.*

Elders, let purity of intention be your motto, and you will prosper and never fail, and in the things of God you will be fruitful, and not barren.

D. C. KIMBALL.

REMINISCENCES.

When we were first privileged by hearing the proclamation of the gospel of Jesus Christ, we almost invariably heard the people told, that if they received and obeyed the principles of truth, they would have to suffer persecution for the same; that from the moment they were classed with the Saints of God, they would find an array of enemies with which beforetime they were unacquainted, and truly in our own experience, and in that of others, we have found it too true.

We feel by no means anxious to intrude ourselves upon our readers, but believing that the biography of the servants and handmaidens of the Lord would be interesting, and especially a detail of the manner in which they became acquainted with the principles of truth; we shall trespass upon the indulgence of our readers in a few reminiscences of the past, in reference to that period of our history.

Wonderful and various are the ways by which the people of God are led, and singular on many occasions are the means by which persons, who, beforetime, have been enshrouded, as it were, in the clouds of sectarianism, burst the gloom of their enthrallment to rejoice in the light of the gospel of truth. In making a few remarks upon our position as a sectarian, it is with no intention of meddling with the characters of others, so we shall confine our remarks to our own experience. We remember well, after revelling in the follies of the day, and of youth, how we were first led to contemplate the subject of religion, and to think seriously of living not for this life only, but in the anxious hope and desire of a life to come.

We shall make no pretensions to any extra piety after we found ourselves associated in membership with a body of Particular Baptists, but merely state that we were probably on a par with the rest of the members. We laboured, at least, diligently in endeavouring to promote the interests of the cause, but had to regret, that though we anticipated a time when all the chapels in the land would baptize by immersion, yet there was no progression in knowledge of heavenly things, but a miserable substitute in a continued discussion upon doctrine. For some ten years and upwards our connexion continued with this body, when we were led, by intercourse with a friend, to contemplate the subject of baptism for *remission of sins*. At the outset, this subject was anything but pleasing to contemplate, as clashing with our former Calvinistic views, in being of too meritorious a nature to be compatible with the honour and glory of God. But notwithstanding our prejudices, the truth of the doctrine, from the mere reading of the New Testament, forced itself upon us, and we were compelled to acknowledge it, in spite of every preconceived opinion. So far as we had received the doctrine it was good, bringing with it joy and gladness which our former experience had never known; and, of course, like the one who had found a piece of silver, we called upon our friends to rejoice with us. But here we were much disappointed in finding scarcely one disposed to view the subject in the same light, but rather to manifest a spirit of opposition and persecution, of which beforetime we could not have supposed them capable.

But, notwithstanding this, conviction grew upon conviction, until action became absolutely necessary, and in an affectionate manner we addressed the members of the church by letter, stating our views, and the necessity we felt of withdrawing from their communion, and of seeking a connexion with some who would recognize with us a doctrine, which we now considered to be all-important.

And now, on this decided step being taken, became manifested a spirit of persecution in our old friends, of which beforetime we could not have believed them capable. Every reason but the true one was assigned for our *falling away*, and motives the most foolish and wicked were assigned for the steps we had taken. Thus, at an early period, though we had never heard of the Saints of the last days, did we begin to suffer for the little accession of truth which we had made.

Under these circumstances we became desirous of disseminating the doctrine on which we had separated ourselves, and for which we had begun to suffer, by being

publicly lectured against, and otherwise maligned. Success appeared for a time to crown our efforts with regard to a few individuals, but it was evident there was something radically deficient in the means employed; for, however some appeared to approve of, and rejoice in, the doctrine, they could not be persuaded to act; and we have since discovered that we wanted the power and authority of the holy priesthood, that we might teach with authority and not as the scribes of the day. While under these circumstances, we met with a person who made some statements in relation to the Latter-day Saints, and especially to the fact of the doctrine of baptism for the remission of sins being held by them. After several conversations upon the subject with the same person, who was not then a member with the Saints, we experienced the heavy hand of affliction under a severe illness, which lasted for some time. While suffering and becoming convalescent, the important step which we had taken, and the consequences resulting therefrom, by no means died away in our reflections, but rather became magnified in our estimation, and of continually increasing importance.

The period, however, of recovery arrived, when, still rejoicing in the principle upon which we had acted, we again came in contact with the person before alluded to, and found him in a very different condition to that in which he was on our previous acquaintance, inasmuch as he had joined the church of Jesus Christ of Latter-day Saints about a fortnight before. Of course, the subject of religion was renewed between us, and we found the person rejoicing, beyond measure, in the principles he had embraced. He narrated his experience with great joy and gladness, and though we endeavoured to throw doubt upon many points, and to argue against others, we could not refrain from feeling the force of the principles of truth in a manner not soon to be forgotten.

The following day, while conversing with the same person, we were accosted, in a very friendly manner, by the presiding elder of the little branch of the church where it occurred. He was cool, courteous, and apparently well-informed on the principles of the church. We discussed the subject with him for some time, and finally received and accepted an invitation from him to attend a meeting. On the following Wednesday evening, therefore, for the first time, we found ourselves within the walls of a humble cottage, listening to the principles of eternal truth as they fell from the lips of poor and despised Mormons, as they were termed. What we witnessed and experienced on the occasion, we feel assured will never be blotted from our memory, but ever be recalled with grateful feelings of thanksgiving unto the God of all grace.

In defiance of every disposition to be captious, and question every principle we heard, we were compelled to acknowledge the power of truth, and we remember well the happiness, the unspeakable delight with which we were filled on the occasion. It was in vain that we retired to rest, or seek for our customary slumber; joy and gladness unspeakable filled our soul at the very thought that the fulness of the gospel had been restored, that men having authority from heaven had come forth to proclaim it unto the sons of men, and that all the glorious promises of our Saviour could be realized, and that man could know for himself, independent of his fellow man, the truth as it was in Christ Jesus.

Here, then, before we crossed the threshold of the kingdom of God, did we perceive the great difference between the systems of men and the religion of God; the one upheld by the skill, eloquence, or tact of its advocates, the other ratified by infallible signs promised by the Son of God, and realized by the believing and faithful.

We continued to attend the meetings of the Saints, but under many temptations and doubts, accompanied by several individuals, who, we rejoice to say, are now in the church of Christ, as labourers in the gospel. The news of our proceedings was soon bruited abroad, and we found we had committed a great crime in the estimation of the religious public, by merely attending the meetings of the Saints, though none of us had joined them.

We also found that we had not only to contend with the opposition of the sectarists, but also our own temptations, our misgivings in regard to the truth of the system we were contemplating. The Book of Mormon was a great stumbling block to us personally.

Its grammatical inaccuracies and errors of spelling, we were inclined to think an evidence of its fallacy, whilst the vigorous opposition and zeal manifested by the religious world, in the circulation of all kinds of slanderous assertions and tales, led us at many times to pause, and reflect upon what we were about, and to consider well our faith. In reflecting upon the Book of Mormon, we forgot that the Lord called forth his servant from the field, and from his daily labour, to do his work; and to translate such a work as the Book of Mormon, he would necessarily act in simplicity, and perform the task according to his ability, and in the language which he could command. But, again, we thought that if the work were not true the elders who came from America were very unwise to bring the Book of Mormon with them, inasmuch as the first principles of the gospel could be preached from the New Testament alone.

But, however, at this period occurred an incident that did much to remove our doubts, and to establish us in the faith of the gospel. One who had accompanied us in attending the meetings almost from the beginning, who was distinguished for his piety and humility as superintendent of the General Baptist Sunday School, being much exercised in his mind on one occasion, on returning home from a meeting, was led most earnestly to pray that God would make it manifest unto him, whether the principles as taught by the Saints were of him or not, covenanting most earnestly that he would be faithful with his life if they were so, and on the contrary, asking to be enabled to reject them if false. His own statement was, that he never before was enabled to approach the Lord in so much earnestness and sincerity. After he had risen from his knees, and got upon his bed to repose for the night, "the power of the Holy Ghost came upon him, and he spake with tongues, and magnified God." The joy and satisfaction consequent to him, were such as banish sleep from his system; he had received of an influence whose nature was life eternal, and the weariness of the body was forgotten in the almost overwhelming joy of the soul. We subsequently heard him under the same influence, and remember well that he spoke in the Greek tongue, in the words of Archimedes, who, when overjoyed at making some fresh discovery, ran into the streets of Athens, exclaiming, *Eureka! Eureka!* I have found it! I have found it! Perhaps a sceptic would say that such a thing was very easy; but we would state for the satisfaction of our readers that the young man was as ignorant of Greek as he possibly could be. From this time forth, our personal obedience to the great law of adoption became a constant thought, especially as one of our number had been favoured, like the house of Cornelius, with the gift of tongues previously to being baptized.

We continued still to attend the meetings, and as we could not confine to ourselves the principles we had heard, nor the realities we anticipated, we were assailed every hour in the day by various religionists, while the pulpits began to thunder their anathemas upon the system and the persons connected with it.

While many things were put forth in the papers of the day in the way of condemnation and ridicule, and which we had then no means of refuting, yet, we could not but be surprised, and even encouraged, by the conduct of others, who, while professing to labour for our recovery from so great a heresy, hesitated not to make use of the most sweeping and palpable falsehoods, that were at once self-evident to our understandings, and they, consequently, produced a contrary effect to that which their authors intended.

In a short time, and at intervals, we, who had been attending the meetings, joined the church, by being baptized in the name of Jesus Christ for the remission of our sins, when opposition and persecution raged to as great an extent as they could under the circumstances go. Some were banished from their father's house the very hour they became the children of God, others suffered the loss of friends, and the esteem and patronage of those who beforetime had liberally supported them, and all were taught to *know*, that they that will live godly in Christ Jesus must suffer persecution.

We have before made allusion to the use of falsehood in opposing the truth, and that, too, on the part of individuals whom we could not have considered capable of resorting to such a means, but we understood not then that truth could not be brought to oppose truth, as all truth is harmonious, and, consequently, falsehood

is the weapon that must be used for the purpose. We soon had the most glaring manifestation of the same in the first lecture against us, which we heard from the pulpit. It was delivered by our own former pastor, by whom, too, we had been introduced into the Society of Particular Baptists.

The lecture was truly unique, and very original, the introduction consisting of an enumeration of the various systems of fanaticism that had sprung up in different ages, the climax of absurdity being furnished by the Mormons. The Book of Mormon, of course, was an important topic in the discourse; it was described as being a poor, weak, miserable production, that needed only to be looked at to convince any one of its fallacy. It was then described on the ground of the old Spaulding story, as having been written in close imitation of the Old Testament, and before many minutes had elapsed it was said not to be at all like the Old Testament for the prophecies of the Old Testament were dark and mysterious, but those of the Book of Mormon were *too lucid and too bright*."

One great point of the lecturer was to prove that we were heretics, and like the heretics of former days, were equally rude and unpolite. "For," said the speaker, "the infidels, in the days of Calvin, could not give that venerable reformer his proper name, but called him 'Jack,' and also, in the days of Baxter, that clever divine was called 'Dick,' so with these Mormons, while they address each other by the appellation of 'brother.' Oant, hypocrisy, which my soul hates."

Let it be understood here, that the lecturer's motto or text was no other than, 1 Cor., 14 chap., 20 verse. "*Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding men.*"

After various most unwarrantable statements, as to the characters of the individuals who had joined the Saints, he discharged the following elegant morsel of poetical eloquence. "The Mormons were anxious to get amongst them intelligent and respectable people, but they could not accomplish it, they therefore formed their society either out of old people in their dotage, or of young folks that knew nothing; they were like the bird that fed upon carrion, and reminded him of the old adage, 'That the devil would rather play a small game than no game at all.'"

Suffice it to say that the entire lecture was a tissue of misstatements and falsehoods from beginning to end, making many friends to the principles, and building up the Saints in an astonishing manner, for they had witnessed one of the most noted men, of great originality of mind, and a well-known discussionist being compelled to resort to the most glaring falsehoods and the vilest vituperation of character, in order to make out what he thought a case against the Mormons. We shall, at present, for fear of trespassing too much upon the patience of our readers, come to a conclusion, as we may possibly resume the subject of these reminiscences at a future time.

EDITOR.

REFLECTIONS ON THE SEEKERS OF MYSTERIES.

I again obtrude on your readers, but seeing so much upon which to write, I feel constrained by this medium to give publicity to my views. I am aware that your readers would rather read an article upon some new principle, and be edified in that manner (as the desire of the Saints is to acquire a knowledge of the sublime truths of the gospel of Christ), but I do not feel to open the treasury of the Lord before I see that the minds of my associates are ready to receive and fully comprehend the principles to be developed, fearful lest by a development of them, it would only produce the opposite to admiration—*abhorrence*—and thereby become wasted; for if a person wished to catch water and secure it for after-use, he would not put it in a leaky barrel and thereby waste it, but would first tighten and drive up the hoops; so with some Saints, pour water into them or knowledge, and it leaks and becomes lost, and your labours to fill the barrel are altogether fruitless and ineffectual.

Since I have been in England, I have received most pressing invitations to unfold principles of truth, the parties expressing their strength of mind to receive any teachings, and however strong, it could not in the least affect them. I have been asked a thousand and one questions, yet the very persons most anxious to learn, are the greatest babblers you can find; and however much you might feel inclined, in the presence of some individuals, to speak of the beauty of the gospel, I have generally found some traitor, who has been so anxious to be thought by his brethren and sisters to know something more than they do, that he has run like a penny postman from house to house, to tell them what he knows, seldom telling who was the bestower of the knowledge, but wished it to be understood he found it out, his own *mighty self*—that he dug the mine of inexhaustible truth, and struck the vein himself; they are pirates, land sharks—and many of these characters exist. Not that I care to have the honour of telling anything new, for I confess I can only, in point of knowledge pertaining to the mysteries of the kingdom of God, clearly read A and a part of B; and I have found individuals so far outstrip me in point of revelations, visions, dreams, that did I not know that I had received something at the hands of the Lord, I should repine and think I was neglected. I have been obliged to knock under or succumb to the mighty weight of their knowledge, and I have thought, should their dreams and revelations be written, that they could say with John, "the world could not contain them." I am very certain that the world would not receive them, for many know more than angels or men, and I have thought they would forget whether they were in the ~~way~~ or out of it, and go up to the third place, and we should loose their society; but what a blessed release for a self-conceited man—I believe God does despise them, and I know that men do.

I have heard in my travels such histories of things, that I am sure it is poison to listen to them. I have been asked for the white stone, and had to confess my ignorance and acknowledge I did not know of it. I have had to award the palm to some of my most noble sisters, and confess that they outstrip me and leave me in the lurch; but question them on the first principles of the gospel, or the Joint Stock Company, and you find the one is stale and worn threadbare by frequent use, the other must prosper before they can give it assistance. Again, if an elder come amongst them, no matter how destitute of money or clothes, preach he must—labour and unfold principles unto them—tell them of mysteries pertaining to the kingdom of God; but if, perchance, he should unfold the mystery that his feet are on the ground, and name his wants—his short acquaintance among them, &c., is urged to rebut the crying wants of the travelling elder; he is at once denounced as extravagant and out of reason. They imagine that because he is sent without purse or scrip, he must never have a penny in his pocket—must live on the wind—create clothes out of nothing—preach night and day—be dragged round from pillar to post—and then when night comes (oh, pen! forbid to write his feelings!) he throws himself upon his bed, and feels once again free from the press of company, and robs himself of sleep to meditate and prepare to relate something new, for if he does not he will soon find he is not wanted; and should he be placed there for a season (in the place where the richest hive), he must preach till they are tired—must not move from them till they are pleased; but when he perceives the situation he is placed in, he does not endeavour to speak of mysteries about John and Daniel's four-footed beasts, two heads, &c., but he goes to the smaller and poorer branches, where he can truly receive assistance to buy his clothes, for amongst the rich his wants are not seen and esteemed—such a mystery acts as an emetic. I beg pardon for my use of figures. For the correctness of my assertion I appeal to our efforts in behalf of the Joint Stock Company. We have obtained more shares where the people are poor, trade fluctuating, and few in number, than we did in large and very respectable branches. I ask travelling elders, who have assisted them most? has it been the rich? I answer, No! Preach, preach, night and day, but never mention your wants, for if you should, you will receive their frowns, and the shake of the hand is not so friendly but cool. Oh! how changed. Christ very truly said, the poor had the gospel preached unto them, and never mentioned the rich, other than they scarcely could be saved. And why? Because their money was their god; they worship it, and so are proud of the influence it gives them; they close up the bowels of their compassion and see their brother in need. The apostle said to the rich, go to and *howl*. Of course there are exceptions, but I speak generally, and feel the force of my assertions. I am not careful about its savouriness, so long as its truth; and I now stand as the advocate of my brethren in the ministry—the sacrifices—the trials—the difficulties they have to contend with, few know; and should they embrace the privilege given to others, and unbosom their feelings—make a confidant of some one or two of congenial feelings (and to the heart of a true man it is similar to a hearty cry when the heart is overcharged), he is sure to be belied. Or should he tell his little wants in all simplicity and truth, he is sure to find himself mistaken in his supposed bosom friend, and he is made, of necessity, a man over the things God has revealed to him; and thus the true and faithful Saints, who would derive good from the things you could

tell them, are debarred from enjoying them, because traitors are in their midst, and those are the characters ever ready to magnify the little wishes of the poor travelling elder to be as large as mount Etna, and extravagance is put down as his weak point. He must walk and never ride—must preach and never name his barefootedness, his threadbare clothes—must preach something new—something they never heard before, otherwise he will not satisfy this learned branch. At one place he must put on a sanctified look and never smile or use a figure or parable, for they are so very delicate, and their nerves are so very sensitive, they cannot bear to hear a preacher use a familiar figure; at another he is to be serious; at a third “he will not suit us,” and so you go on, from place to place, till at last you give up, and declare you will not try to please any one, but endeavour to please God and yourself. And I would say to elders, to new beginners especially, never strain yourselves to tell them any thing new, rely upon the spirit of Jehovah, and teach and preach what He gives you. Never attempt to explain Daniel’s visions of horns, tails, eyes, and heads, for if you do, you will explain yourself away beyond the bounds of time and space; and although it may not get you so fine a name as being a popular preacher, nor receive so many invitations to preach, or be looked upon so highly for a season, you will eventually, by sterling worth and sound sense, recommend yourself to every honest-hearted Saint and foreigner to our creed. They who love these mysteries will be tired of them by and bye, and he that gives way to such desires to satisfy his cupidity, will become as dark as midnight, until he can say, like the Great Gun, I can preach as well without the spirit of God as with it; and why? because you have run before the spirit of God, relied upon your own wisdom, and fallen a prey to the desires of those whom you thought your friends; and they now retort upon you and back-bite you, till you are compelled to leave and go elsewhere, having got to the end of the stretched rope. Had you taught the first principles, and relied solely upon the spirit of God, and been humble, I am certain that so long as you remained faithful, and in all sincerity before God, and with singleness of heart sought to magnify your office as an elder, God never, no never would leave you without a word to say, but on the contrary your words would be savoury and good. Never allow that organ, termed by phrenologists self-approbation, to be too large, for if you do, the desire to obtain the encomiums of your brethren for good preaching, will prove a misfortune; but rather know yourself that you have done your duty faithfully before God, and feel you have his approbation. Whether your discourse is stale or new it is his will and not your own, yours being swallowed up in the will of God; thus you will succeed and bring more into the kingdom of God, and effect the object for which you were called to the office of elder. If you do this, you truly magnify your office, and make it honourable.

I am aware many are fond of the applause of their brethren; it is food to live upon; it is congenial to their feelings; but if they cut off the ears of the people by telling them of John’s visions, of great things, of marvellous things about a nation being born in a day, of the white stone, of the new name, on all of which they are in ignorance themselves (yet must, forsooth, tell something new to please these truly mysterious people), what is the result? My dear brethren, it is a very mistaken notion, do not do it; tell them the plain and simple facts of the gospel of Christ; be humble, patient, frugal, and economical over all you have got, whether temporal or spiritual, and for one or five talents you shall receive ten or twenty; and although for a season you bear the taunts and sly hints about your plain preaching, &c., you will shine forth after a season. I shall preach faith and repentance here, because I know nothing else to tell them till they get to Zion, where God has appointed his mysteries (if any there are) shall be revealed, and not in Babylon. Let no one suppose that when I come they will hear mysteries, for I know none other than some of my pressing wants, and these are too much for some people to receive, especially amongst those who have the means to do it, for God having made them stewards over a part of his treasures, they keep them as close as the bird in the cage; but the poor, who receive a few shillings for their weekly toil, are far more liberal, and can see your wants, though, as is generally the case, they are not preached to so frequently as the rich, still they are content, and will do more for a travelling elder. God bless the poor, and the rich too, so long as they desire liberal things, and if they do, they shall live by them, and God will abundantly bless them. The poor are willing to help the Joint Stock Company with their limited means, and will exercise faith and take up from ten to twenty shares, and thereby show their readiness to put the machine in motion. Come, then, ye wealthy brethren, assist us, for we need it, if you do it from the heart, and the very God of heaven shall bless you and increase your riches so long as you use them for his glory, and the furtherance of his cause; but if you are niggardly, it will take wings and flee away, and bring you down to poverty and probably apostacy. I have seen this as the result of niggardly proceedings; but on the other hand, when I have seen liberality of soul manifested, the individual has prospered. Many very essential works might have been put forth in Nauvoo, and, in all probability the translation of the Bible would have been effected, and we had possession of the

unbounded privilege of a perusal of the sacred volume, but for the narrow, sixpenny-souls of some men, who would rather build a mill, or live on their money, than let the church realize the benefit of the labours of the prophet. They made their money their god, and I am bold to affirm it will prove the destruction of a great number. They would rather the Gentiles, who lurk for our blood, should receive the benefit of using and trading with their money—a railway or bank, or houses or lands should rather have it in their power than the church; because suspicion has so rivetted on their minds, they want to see it prosper first, then come in at the fag end, and thereby have a fag end glory, to which they are welcome so far as I am concerned; but I have ambition to rise to the height of perfection in being liberal as I am in other species of attributes to which man can possibly arrive. Let no one take umbrage at what I have written, because of its plainness; of their truth I know hundreds of elders will bear me out; but if I stand alone and as a target to receive the arrows of the illiberal, I know, as a servant of God, that I have written facts, stern facts, and incontrovertible ones. Let it go forth then, for it will reach those for whom it is intended, and I trust no man will impugn my motives, but consider it emanated from a man who possesses a liberal heart, who delights to bless the poor and needy, and you, and who knows what it is to have riches, houses and land, and forsake them for the gospel's sake, and is willing to do it again and again, as often as God requires it; therefore, let no man say "I do not know what it is to have riches, and therefore it is easier to write than to act;" it may be so in some cases, but I rejoice to say that meanness, or a narrow, contracted soul never formed an ingredient or had a place in my constitution.

You must excuse my long articles, as I am lead beyond what I intended by the truth. My subject having put the spirit in me, and I felt warm upon it, as I penned these solemn truths. Let us have liberal souls, wide as eternity, to comprehend the goodness of God, and be liberal as God is liberal, and he will delight in you and bless you, for he likes a cheerful giver. Let your hearts be warmed and stimulated to do acts of generosity, and, as the kindness of the daughter of Abraham was ever to be a memorial, so shall be your good acts to the elders and the Joint Stock Company. I love to pray for my friends who lend the helping hand and administer to my wants, and all the travelling elders will respond Amen.

I am, your sincere friend,

DAVID C. KIMBALL.

LETTER TO R. HEDLOCK.

Macclesfield Street South, City Road, May 18th, 1846.

Dear Hedlock,—We have had our quarterly conference yesterday, and all has passed off well. I think it was the best that we have had in London since I have been here. We had but little business to do, except talk about the Joint Stock Company. I am happy to say that after a great deal of explanation, the Saints in this conference are coming up about right, and I think we shall not be behind others at the end of the year, if we were a little so at the start.

I feel quite encouraged from what the Saints are doing, for, I believe, they will do their utmost. I have been lately sending the proclamations to the lords, dukes, viscounts, marquises, bishops, members of parliament, and all kinds of big men. I fold them up nicely in an envelope, and superscribe the title, name, and private residence, and send them through the post office. Is this right, Father Hedlock; if not, please tell me?

Brother Cuerden is here still; to-morrow the Deed is to be registered complete, and then I have no doubt but you will feel happy. On Thursday, I am going to Birmingham, I shall stay there till conference, then I shall see you. Brother H. Crump will also be at the conference. I am well, I hope you are the same. My love to brothers Ward, Banks, and Wilson.

Your's respectfully,

E. H. DAVIES.

TO MR. THOMAS WARD.

Sir,—From an article emanating from you as President of the British and American Commercial Joint Stock Company, which appeared in your last number of the *STAR*, and also from an Address by Mr. Thomas D. Brown, in the same publication, I am led to presume that your Joint Stock Company is now legally established according to the provisions of an Act of Parliament; and such being the case, I deem it a matter of courtesy towards yourself and the gentlemen comprising the Board of Directors, to thank you on my own behalf, as well as for my co-trustee Mr. Samuel Downes, for the manner in which you have conducted the arduous duties necessarily attendant upon so novel and important an undertaking; and when I take into consideration the great number of shareholders, it seems to me a matter of surprise that the trustees you appointed at the formation of your intended company, have not, upon any one occasion, been appealed to—this of itself speaks volumes, and if anything can, at once gives the highest evidence of the integrity of your motives, and the satisfactory manner in which you have conducted the preliminary arrangements.

The period, then, having arrived when it becomes incumbent upon your trustees to retire from the office deputed to them, allow me, while surrendering my office, to express my satisfaction at the result, and in doing so, I am sure that every wellwisher to the interests of the company will coincide, and join me in congratulating you and the directors upon the accomplishment of your intentions, namely—the formation of a society for trading purposes, based upon British law—an association, too, which in three points, at least, stands without a rival for the benefit of the working man—first, from the trifling amount per share; second, from the number of shareholders; and, third, from the extent of its objects.

Trusting, Sir, that the gentlemen hereafter called to preside at the Board of Directors, will ever bear in mind integrity of purpose, I can with confidence predict a successful result to your future undertakings.

Believe me, Sir, with an ardent desire for the prosperity of your company,

Your most obedient servant,

R. JAMES.

Liverpool, May 22d, 1846.

Latter-day Saints' Millennial Star.

JUNE 1, 1846.

IN our readings of the various public newspapers of the day, we have observed many slanderous and false statements in reference to the Saints in the west, and of their progress on their journey westward. These have generally been quotations from the most disreputable paper published in the west, the *Warsaw Signal*, and we are astonished that respectable journals in this country should disgrace their columns by such extracts. We have, however, in our present number, extracted a more favourable statement from a New York paper, which, though not correct in all its items, yet gives a much better statement as to the *camp* generally.

The attention of our readers will no doubt be directed to the contributions of elder D. C. Kimball, and we trust that the principles therein taught, will be duly considered and acted upon; let no one take offence at any apparent severity in them, but rather place themselves, by their conduct, in such a position as to be free from the application of the remarks upon themselves.

It will be seen, from the letter of elder Davies, that our deed was nearly completed, and by the return of elder Hedlock from London, we have ascertained for a certainty that the deed would be delivered complete on Wednesday the 20th instant.

We would again remind the Saints that our General Conference will take place in Manchester, in Whitsun-week, commencing on Sunday the last day of May.

We ought also to remind the Directors of the Complete Registration, that much advantage would be derived by their assembling in Liverpool, at least two days previous to the Conference.

We request the presidents of conferences, and others, to bear in mind that we shall require at the General Conference as accurate a return as can be made of the members' increase, and present standing of the Saints, represented either by delegate, or by letter. A strict compliance with this injunction will much oblige.

THE MORMON EMIGRATION.

(Extracted from the London Times Newspaper of the 18th May, 1846.)

The Mormons of Nauvoo are fairly en route for California. They have all left their old residence, and at the last accounts were just crossing the head waters of the Chariton river, about 150 miles west of Nauvoo. A Locofoco paper has been established at Nauvoo since their departure, and contains some very interesting items of intelligence concerning the progress of the expedition, and the general prospects of the country. It states, on the authority of a letter from a gentleman travelling with the company, that everything has gone on well, that the party is in good health, and the grand caravan moved slowly, but peacefully. Their progress had been materially retarded by the want of fodder for their live stock; the grass not having fairly started, reduced them to the necessity of labouring for the farmers on the route, to supply the deficiency. They travel in detached companies, from 5 to 10 miles apart, and, in point of order, resemble a military expedition. The editor of the *Hancock Eagle*, the paper referred to, says, that he visited the camp before it broke up. It was in the vigorous weather of February, and the tents were blockaded by snow-drifts; yet the scene seemed cheerful and animated. From appearance he thought they would suffer most severely before reaching their destination. It was the intention of at least some of the companies to halt in the valley of the Sweet-water river, and put in a crop for the subsistence of themselves and others who may follow. Numbers were on their way from the eastern states to join the expedition. The same paper says, that in the whole town of Nauvoo it would be impossible to purchase a drop of ardent spirits! No drinking, gambling, or any similar vice had ever been introduced there, though, as a new class of emigrants was pouring in to take the place of the Mormons, it seemed altogether probable that they would bring with them the accompaniments of "civilization." The Temple was for sale, and a wealthy bachelor gentleman from the south had arrived, with the intention of purchasing it. His object, it is said, is to convert the Temple into an asylum for destitute widows and orphans, and to purchase lands and town lots, and endow it out of the rents of the same. The *Eagle* contains the following paragraph concerning a prospective improvement in Nauvoo:—"The agent of an eastern company has arrived here for the purpose of selecting a site for the erection of manufactories. By throwing out a wing dam into the Mississippi, and cutting a short canal, water-power can be obtained here sufficient to drive all the machinery in the state. A fall of two and a-half to three feet can be had, with an inexhaustible supply of water at all seasons. The Mormons had a project on foot to accomplish this, through the aid of an English company, and if they had not been molested would have commenced operations this spring.